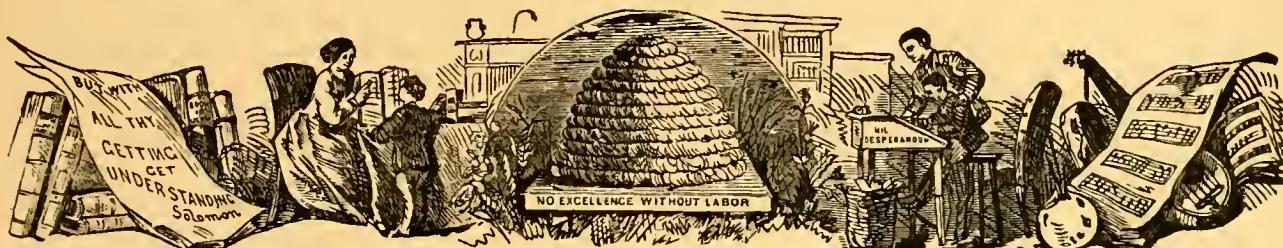


# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XIV.

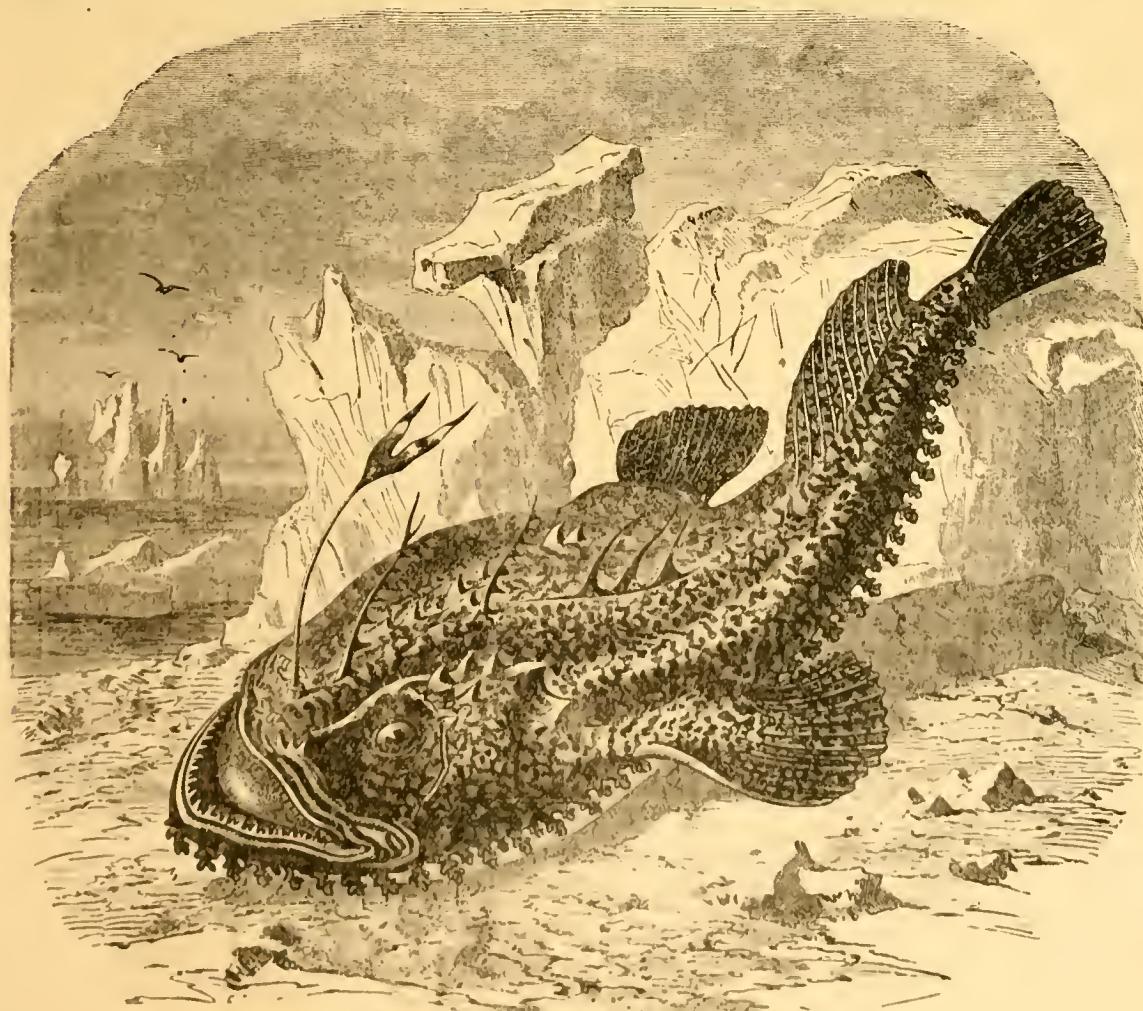
SALT LAKE CITY, SEPTEMBER 15, 1879.

NO. 18.

## THE FISHING-FROG.

WE have a picture here of a curious looking specimen of the funny tribe, which is known by a number of different

coasts, where it is known as the Fishing-frog, Angler, Goose-fish, or Sea-devil. In Scotland it is known as the Wide-



names in the various countries where it is common, all of which have reference either to its ugly appearance or its peculiar habits. It is quite common on some of the American

gab, on account of the undue proportions of its mouth. The scientific name of the animal is *Lophius Piscatorius*. It is described as follows:

"The head is very large, depressed, and rotundate, forming in many instances quite half the body. Its ample mouth is armed with numerous pointed teeth of a truly formidable character, which are the terror of all smaller fry. On the head are three movable filaments, the first one of which is forked, and has a silvery lustre. This is the creature's fishing-rod. He moves the flag-like top to and fro in the water, and the sheen of it attracts small fishes. The angler himself, being of a sluggish nature, lies close at the bottom of the water, where he disturbs the mud so as to hide his ugly presence; but as soon as an unfortunate fish is within reach, he rouses himself from his lair, devours his prey, and resumes his fishing. Besides procuring food in this way (at one time it was said he used no other way) he hunts by netting, and for this purpose he uses the sac which is formed behind the gill-cover by the elongation of the gill membrane. At the fore part of the head, on each side of the first ray, lies the olfactory apparatus, in the form of a small, stalked cup. It is pretty certain that at times when food is scarce, and the Fishing-frog is hungry—an almost perpetual condition of his—he will abandon his sly mode of angling, and go off on an aggressive prowl, seeking what he may devour. He has been pulled up to the surface in company with a cod, from whose toothsome flesh he was only compelled to let go by means of a stout blow delivered on his head by the fisherman. Mr. Yarrell states that on one occasion a Fishing-frog seized a conger eel that had just been hooked, when the eel wriggled through the narrow branchial aperture of his second enemy, and in this manner the two were hauled up together."

Sometimes the *Lophius* attains a length of five feet, but it rarely exceeds three. It is of no value in itself, but is sometimes exhibited at sea-side places as a natural curiosity.

#### GOLD LACE.

GOLD lace is not gold lace. It does not deserve this title, for the gold is applied as a surface to silver. It is not even silver lace, for the silver is applied to a foundation of silk. The silken threads for making the material are wound round with gold wire, so thickly as to conceal the silk; and the making of this gold wire is one of the most singular mechanical operations imaginable. In the first place the refiner prepares a solid rod of silver about an inch in thickness; he beats this rod, applies upon the surface a sheet of gold leaf, burnishes this down, and so on, until the gold is about one-hundredth part the thickness of the silver. Then the rod is subjected to a train of processes which brings it down to the state of fine wire; it is passed through holes in a steel plate, lessening step by step in diameter. The gold never deserts the silver, but adheres closely to it, and shares all its mutations; it is one-hundredth part the thickness of the silver at the beginning, and it maintains the same ratio to the end. As to the thinness to which the gold-coated rod of silver can be brought, the limit depends on the delicacy of human skill; but the most remarkable example ever known was brought forward by Dr. Wallaston. This was an example of solid gold wire without any silver. He procured a small rod of silver, bored a hole through it from end to end, and inserted in this hole the smallest gold wire he could procure; he subjected the silver to the usual wire-drawing process, until he had brought it to the finest attainable state—being, in fact, a silver wire as fine as a hair, with a gold wire in its center. To isolate this gold wire he subjected it to warm nitric acid, by which the silver was

dissolved, leaving a gold wire one-thirty-thousandth of an inch in thickness—perhaps the thinnest round wire that the hand of man has yet produced. But, the wire, though beyond all comparison finer than any employed in manufactures, does not approach in thinness the film of gold on the surface of silver and gold lace. It has been calculated that the gold on the very finest silver wire for gold lace is not more than one-third of one-millionth of an inch in thickness, that is, not above one-tenth of the thickness of ordinary gold-leaf.

## Scripture Stories.

### RABSHAKEH.

BY BETH.

PERHAPS the young reader is not familiar with the name of Rabshakeh, but he was, nevertheless, a mighty man in his day. He was a general who led the armies of the king of Assyria against the chosen people of God, in the reign of Hezekiah, king of Judah. The name of this Rabshakeh would have perished from the earth long ago but for this circumstance: the descendants of Abraham were a people who kept records of transactions, and the names of their enemies were thus preserved.

The nations which surrounded Jerusalem were idolaters. They had their gods, as many nations have to-day, but they were gods of their own invention. It was then the custom, as it is now, for all the nations to refuse to believe in the Lord of hosts, the God of Israel.

At the time this scripture story relates to, the people of Jerusalem were in great trouble. The city was surrounded by the armies of Assyria, led by the heathen general, Rabshakeh, who used the most bitter and insulting language towards that people, the chosen people of God, the descendants of the patriarch Abraham; just as men in these days revile, oppress and persecute modern Israel—the people known as "Mormons," by the world, and who profess to be Latter-day Saints.

The prophet Isaiah gives an interesting account of the eventful period when Jerusalem was besieged by the armies of the king of Assyria, and of the impious language used by his general, Rabshakeh: "Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?" And then, after tauntingly challenging King Hezekiah to find two thousand warriors to put upon the backs of two thousand horses which he (Rabshakeh offers to furnish, he defiantly and arrogantly tells the servants of Hezekiah that even "one captain of the least of his master's servants could not be beaten by the people of Jerusalem."

But the climax of impiety was reached by this insolent general when he told the Jewish leaders that he had been sent by the Lord to do battle against Jerusalem: "the Lord said unto me, Go up against this land, and destroy it"—just as men to-day pretend that they are delegated by God to destroy "Mormonism." "I have counsel and strength for war; now on whom dost thou trust, that thou rebellest against me?" said the boasting Rabshakeh, speaking to them in the language of the Jews, so that the people might understand him, and be induced to forsake Hezekiah and yield themselves subjects to the king of Assyria.

Such was the indignity to which Hezekiah and his servants were subjected by the imperious and insolent Rabshakeh; such is the nature of the treatment received by the Latter-day Saints, in the persons of their leaders in these days, from men who revile them, and blaspheme the living God.

But King Hezekiah knew something that Rabshakeh did not know; namely, that the Lord lives, and that He could be appealed to in the hour of distress. Hezekiah sent messengers, elders, covered with sackcloth, to the prophet Isaiah. Our youth, even some of our elders, might read the entire history of those transactions profitably, to see how the Lord delivers His chosen people, Israel. It is true, only one of the methods resorted to by Deity is mentioned. Here is the message: "Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land."

History tells us how he fell. He was slain by his own sons.

### THE THREE ERAS.

BY HANNAH T. KING.

(Continued.)

MAMMA.—Well, now that we have returned from our ride, and are seated comfortably around the fire, tell me, have we not had a delightful time? Do you not think you ought to be good boys to have such nice ponies to ride on, after the daily lessons are over? I dare say there is many a little boy who thinks how happy you ought to be, and wishes he had a pony like yours; and probably that little boy is quite as good or even a better boy than you; so you ought to be contented, and thankful to your good fathers who have allowed you such treasures. We ought ever to realize our blessings, or we cannot appreciate them.

Tom.—Mamma, you have been talking all this afternoon to Edie; I wish you would talk to me, and tell me something.

MAMMA.—My dear boy, what I have been saying, as you say, to Edie, I mean equally for you. You are both so nearly of an age that you can quite understand all I say, as well as Edie. But now I will talk to you, until it is time for you to go to bed, and Edie and the rest shall listen; and you must both recollect that whatever I may at any time say will be intended for your mutual good, in preparing you for the future duties of life.

Now I will tell you something of what happened when you were a baby, for it was a time of great sorrow, as well as a time of rejoicing. When you were a baby you were a most lovable child, so quiet and peaceful, so fair and innocent, so contented and happy, and really then quite a beauty, that you looked as if you came from heaven, which indeed was true, for the spirits of all the human family came from that blest abode, and God is the Father of our spirits. Oh! I think there is such a softening influence in the presence of a baby, especially some babies; they are such personifications of angelic beings that it seems to me that bad feelings cannot long exist in their presence. They seem to be beings of a superior order, and one really feels elevated by their society. Oh, how precious you were to me! I loved to wash, and dress, and attend to you, and kiss and hug you continually. You were doubly dear to me because you were my only surviving son. Your dear brother, Owen, whom you have so often

heard me speak of, and desire you to imitate, was taken from us by death, when you were only ten days old. He was eight years and some months old, and was so promising a child that he was all we could wish him to be. He was a fine scholar. He understood much of geography, could read and write well, and in ciphering he had passed through all to the "rule of three." He was also of a sweet disposition; but the fiat had gone forth, and the beautiful gourd of my affections was cut down in a brief space. The desire of my eyes was removed. Here was a trial of my faith; and, though I knew he was an exulting spirit before the throne of God, clothed in white and eternally happy, and though I would not have recalled him had it been in my power to do so, yet nature, imperative nature, would assert her power, and it was long before I could indeed say, "Thy will be done," though I did try to kiss the rod that so heavily afflicted me. But a Seth was given to me in place of the lost beloved Abel; and you can form no idea of how I clung to the fair but fragile flower that alone was left to me. How many tears I shed over you! My nature was melted by love and grief. How many prayers I offered up for you and for myself! But you grew amidst it all; and when I wept you smiled in innocence. Oh, such a smile! It was irresistible. I could but press you closer to my aching heart and return it through my tears. Then they said I loved you too much, and cautioned me against making an idol of you. Perhaps it was salutary advice (but it sounded harshly); for, as I told you before, our best affections must have their limits, or they may become sinful. But here was another trial: I must not love even you beyond a certain limit. Oh, what a tender mother has to endure! Her experience teaches her again and again the truth of Burns' beautiful words:

"Chords that vibrate sweetest measure  
Thrill the deepest notes of woe."

But though I loved you then and love you now beyond the power of words to express, I would rather follow you to the cold grave than live to see you grow up a bad man. That would indeed be to me "sharper than a serpent's tooth." Oh, my child, try to be good; pray to God to make you so.

(To be Continued.)

### LITTLE BY LITTLE.

THE following story on the value of specks and particles of time may be read with interest not only by our younger readers, but by those of riper years:

"Uncle," said Tom, one day, "it seems to me your things don't look as well as they might." They were in the garden, and "the things" the boy had his eyes on were the currant bushes.

"I don't expect they do," replied his uncle; "I'm no great hand at a garden. Well, sir, what can you improve?"

"I can try on the currants," said Tom. "They want to be trimmed out and the wood cut off, and the right suckers trained. Don't you ever dig round them, and put ashes on the roots?"

His uncle had never done these things; did not know that they ought to be done. He thought, he said "currants took care of themselves."

"But they can be cared for," said Tom, "and do all the better."

"Suppose you try, boy," said his uncle.

His uncle did not believe much would come of it, but he had reason to change his mind. Much did come of it. All at

once, it seemed to him, for time goes fast to an old man, his bushes were loaded with fruit, fine large currants, such as his garden had not seen for many a day, if ever before. People, when they walked into the garden, exclaimed, "What splendid currants you have!"

"That boy knows how to take care of his gold-dust," said his uncle to himself, and sometimes aloud.

"Gold-dust!" Where did he get gold-dust? He was a poor boy. He never was a miner. Where did he get gold-dust? Ah! he has *seconds* and *minutes*, and these are the gold-dust of time—specks and particles of time, which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father had taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. He never spent them foolishly, but only in good bargains; "for value received" were stamped on all he passed away. Take care of your gold-dust.

A very busy man, who had very little time for reading or study, was asked by a friend how it happened that he knew so much more than other people. "Oh," said he, "I never had time to lay in a regular stock of learning, so I save all the bits that come in my way, and they count up in the course of a year."

One sometimes observes an intelligent boy, who is always on the look-out to learn what he can. While waiting in a newspaper office for a package, he will notice how a mailing machine is made to do its work, and if he is sent to the florists he will be able to tell you many things which he noticed there. In these and a hundred other ways, such lads are educating themselves.

The same rule of "little by little" is equally true in the accumulation of a fortune. Rome was built of single bricks, piled up one by one. The little coral insect seems too small and weak to accomplish much, and yet it labors on, and at last rears those great reefs which serve as break-waters against the mighty ocean.

Not only are all *good* things secured to us "little by little," but people accomplish their *ruin* in the same way. It is by small concessions to evil, and slight indulgences, that the final destruction of life is accomplished. The child who steals lumps of sugar, and apples, will go on to steal bigger things.

In one of Gulliver's tales of his fabulous travels, he tells us of being pinned down to the earth by pygmies no bigger than his thumb. But they came upon him by thousands. They bound him finger by finger with tiny ropes no thicker than a hair. Each one he could have broken in an instant, but altogether they bound him as fast as if he were tied with cables, and fettered with iron.

In a Carolina forest of a thousand acres, you can scarcely find a tree that is not dead and crumbling to decay. No fire has swept over it, no lightning scathed those naked, bleaching pines. This ruin was wrought by a little insect's larvae, no larger than grains of rice. What a hundred axe-men could not accomplish by years of hard labor, this seemingly insignificant insect sent its feeble offspring to perform. One alone could have little power, it is true. But millions were marshalled, and all the skill of man could not stay their course.

Such is the power of little sins. By performing the same act over, for even two or three times in succession, the habit is formed, from the dominion of which it is hard to deliver one's self again.

HE who spends all he gets is on the way to beggary.

## CONVERSATION.

TO converse *well* is an art of much value. It is the most certain means by which to give a charm to social life, and by which dullness may be banished the moment it attempts to intrude itself. No other talent or amusement has an equal power at all times; music may often fail to withdraw our thoughts from unpleasant remembrances, and the theatre and ball-room, are not always in unison with the state of our feelings. But it is not thus with conversation, which is scarcely ever so powerless as not to beguile the thoughts from even the most painful recollections. Conversation is at once the medium of affection, consolation, amusement, and instruction. It is the means by which wisdom may obtain an influence over weakness and folly; piety over irreligion and immorality. To converse agreeably requires in the first place a *cultivated mind*, without which your conversation would be insipid to others. Another requisite is to have *well-governed feelings*. These will enable you to preserve your own equanimity, and to avoid giving disturbance to that of others. *Discrimination* should also be included in the list of requisites, in order to discover what subjects, according to time and circumstance, we should choose or avoid, and the proper moment to talk or to be silent. A monopolizer of conversation is by no means an agreeable appendage to a party. The love of *display* is another trait very unfavorable to conversation, the chief object of which should either be instruction or amusement. Conversation has been compared to a game at ball, at which each player should urge the ball with spirit into its right direction, but never suffer it to rest with him beyond its proper time, or to fall to the ground when any dexterity and skill on his or her part can keep it in play. The improved state of a person's mind, and the extent of his or her acquirements, ought rather to be *inferred* from the conversation than forced or *obtruded* upon the observation of others.

To speak well, the following rules should be earnestly attended to:—

You should be quite as anxious to *talk* with propriety as you are to think, sing, paint, or write according to the most correct rules.

Always select words calculated to convey an exact impression of your meaning.

Let your articulations be easy, clear, correct in accent, and suited in tone and emphasis to your discourse.

Avoid a muttering, mouthing, stuttering, droning, guttural, nasal, or lisping pronunciation.

Let your speech be neither too low nor too loud, but adjusted to the ear of your companion. Try to prevent the necessity of any person crying, "What? what?"

Avoid a loquacious propensity; you should never occupy more than your share of the time, or more than is agreeable to others.

Beware of such vulgar interpolations as "You know," "You see," "I'll tell you what."

Learn when to use and when to omit the aspirate *h*. This is an indispensable mark of a good education.

Pay a strict regard to the rules of grammar, even in private conversation. If you do not understand these rules, learn them, whatever be your age or station.

Though you should always speak pleasantly, do not mix your conversation with loud bursts of laughter.

Never indulge in uncommon words, or in Latin and French phrases, but choose the best understood terms to express your meaning.

Above all, let your conversation be intellectual, graceful, chaste, discreet, edifying, and profitable. And beyond all seek the guidance of the Spirit of the Lord to help you in all conversation and acts.

## BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

THE JUVENILE INSTRUCTOR of January 15th 1879, under the head of "Book of Mormon Sketches," completed a historical sketch of the Jaredites. They were the first people who colonized America after the flood. They emigrated from the tower of Babel, in the land of Shinar, in Asia, at the time of the confusion of languages. This was 2,247 years before the birth of our Savior, and about 4,126 years ago, according to the generally accepted chronology.

Lehi, who led the second colony to America, emigrated from Jerusalem in the first year of the reign of Zedekiah, king of Judah, (see first chapter, Book of Mormon) and (according to I. Nephi, chapter iii.) 600 years before Christ, or about 1,647 years after the Jaredites left the Tower of Babel. The third colony to America left Jerusalem about the time of the slaughter of the sons of Zedekiah by the king of Babylon (see II. Kings, chapter xxv.), and eleven years after the departure of the colony of Lehi. This company was led by Mulek, the only surviving son of Zedekiah. (See Helaman, chapter ii., Book of Mormon.)

It is desirable in commencing the history of the Nephites, to connect the closing history of the Jaredites with this last colony from the Eastern hemisphere. In Ether, chapter vi, (Book of Mormon) we learn that the prophet Ether warned Coriantumr, the last king of the Jaredites, that unless he and his household repented of their wickedness, all his people, except himself, should be destroyed, and he should live to see another people inherit the land, and be buried by them.

The book of Omni (Book of Mormon), informs us of the fulfillment of this prophecy. It states that Coriantumr, the last king of the Jaredites, was discovered by the people of Zarahemla—the colony of Mulek—and dwelt with them nine moons. From these statements it is evident that there could have been only a few years between the landing of Mulek in North America—probably not far north of the Isthmus of Darien—and the final destruction of the Jaredites, in the more northern land of Cumorah. Doubtless, the colony of Mulek found the country where they landed, recently desolated, but the tide of war had rolled on to the north out of their hearing. A proper conception of these general facts will greatly assist the reader to understand the following sketches, and also the Book of Mormon.

Lehi, the leader of the second colony from Asia to America, from whom the present race of American Indians is descended, lived in that period of Jewish wickedness and apostasy immediately preceding the Babylonish captivity. He was one of the Lord's prophets, sent to warn the Jews of the affliction and captivity that would overtake them unless they repented of their wickedness. The message of mercy was rejected, and the Lord warned Lehi in a dream, that if he wished to escape the coming calamities, he must leave Jerusalem, and go with his family into the wilderness, where he could prepare to journey to a land which should become the heritage of himself and children.

He made the necessary sacrifice of country, associations and

friends, and, with his family and the necessary outfit of tents and provisions, departed into the wilderness by the Red Sea.

The family of Lehi consisted of his wife Sariah, and his four sons, Laman, Lemuel, Sam and Nephi. Laman and Lemuel looked upon their father and their brother Nephi as visionary men, and, from the first, were rebellious and disposed to complain.

The promise made to the Jaredites, over 1,600 years previous to the departure of Lehi from Jerusalem, was repeated by the Lord to this Jewish colony: that if faithful in keeping His commandments they should be led to a land of promise, choice above all other lands. At the same time, the Lord indicated to Nephi the disastrous results that would follow the persistent rebellions of his elder brethren. He warned them that if they persisted in their evil course, they should be cut off from His presence, but gave them to understand that they should not have power over the seed of Nephi, unless they also should rebel against him.

Nephi, the youngest son of Lehi, at the time of his departure from Jerusalem, was the most obedient one of the family to the counsels of his father. He seemed peculiarly endowed, with both physical and intellectual ability, to lead in the active labors and duties of their situation. His superior qualities frequently aroused the jealousies of his brethren, Laman and Lemuel, and they appeared ever ready to oppose and persecute him. This caused an early division of the family, and perpetuated a traditional animosity towards the descendants of Nephi, among the children of Laman and Lemuel, and was the origin of great calamities to the future inhabitants of the continent.

Before the final departure of the company on their long journey, Lehi required his sons to return to Jerusalem for the purpose of obtaining certain records of the history of the Jews, and the genealogy of their fathers. The importance of the records to the founders of the future empire could not be over-estimated. Without them the religion and civilization of their fathers could not be perpetuated to their children. These records were in the possession of a certain man named Laban. The relationship of Laban to Lehi is not stated, but he was probably a kinsman, and, doubtless, Lehi had some just claim on the records. Laman was selected by lot to make the first effort to obtain them from Laban. His request was refused, and his life threatened. The brothers of Nephi were much discouraged on account of this unsuccessful attempt, and the violence of Laban; but Nephi encouraged them by reiterating the necessity of success. Said he, "It is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers; and also that we may preserve unto them the words which have been spoken by the mouths of all the holy prophets, which have been delivered unto them by the spirit and power of God, since the world began, even down unto this present time."

The subsequent history of the American continent proves the correctness of the prophetic foresight of Nephi and his father.

After counseling together, Nephi and his brethren gathered up the wealth they had left in the country on their first departure, which was considerable, and offered it to Laban in exchange for the records. Laban not only refused to exchange, but, with the aid of his servants, robbed Nephi and his brethren, and drove them away.

(To be Continued.)

# The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, SEPTEMBER 15, 1879.

## EDITORIAL THOUGHTS.

**I**R. G. T. C. Bartley has been making a calculation about waste, which shows surprising results. Many grown people and children, who have never been taught economy, and the great value of even a mouthful of food, throw away crusts, pieces of pie, potatoes, meat, etc., as though they were of little or no value. If you were to speak to them they would say, "Oh, it is only a crust; it is only a little piece! That is not worth talking about." But Mr. Bartley shows that one ounce of bread wasted daily in each household in England and Wales is equal to 25,000,000 quatern loaves, or the produce of 30,000 acres of wheat. How many people do you think that would feed annually? One hundred thousand! An ounce of meat wasted is equal to 300,000 sheep.

Do not say hereafter "Oh, it is only a trifle," when you waste a piece of bread or meat. It is trifles such as these that make, when added together, large amounts. The people who came to this Valley first and raised the first crops learned in those pinching times the value of food. We should be greatly surprised to see one of them let even a crumb go to waste.

Those who have felt the pangs of thirst, as many have repeatedly who have traveled the deserts and plains, know the value of water. If such persons do not forget their experience, they will not suffer water to be wasted or used as if of no value, without protesting against it. Let any of us be deprived of a proper allowance of food and water, and we will think then of the times when we placed but little value upon those necessary blessings and were wasteful of them.

## THOUGHTS UPON THE TRAINING OF CHILDREN.

BY JESSE W. CROSBY.

THE father of the great American republic declared to the world that "All just government comes from the consent of the governed." God's government is patriarchal; hence, He commanded, "Honor thy father and thy mother, that thy days may be long upon the land." Those who obey God must also obey their parents in righteousness.

Pagan Rome transmitted to Christian England the law making children free from their parents at the age of twenty-one years, and the United States borrowed this from England. But nothing of this is found in God's law. According to the latter, the child is subject to his parents at the age of fifty the same as at the age of five years. Yet I will admit there is much apparent justice in the modern custom, as during the first seven years of a person's life he cannot be expected to do much towards sustaining himself; the next seven years he is supposed to be self-sustaining; and the third seven he is

supposed to pay up for the support he received during the first seven; so that at twenty-one the son is on an even footing with his father. If children were industrious and obedient this would be the fact, and the son could say, "Father, I owe you good will only. I labored for you faithfully, and I never disobeyed you." The good father could and would say, "True, my son, we owe each other only good will;" and, if able, the father might impart of his substance through good will; but if not able the obedient son would say, "Father, I thank you for good counsel; I am able and willing to work for this world's goods."

In nine cases out of ten the son who could have this courage would feel the better afterwards, and would be more prosperous for having done so. Property given to children is generally a curse, and not a blessing. Parents are greatly mistaken who think it their duty to wear themselves out and wrong their neighbors to lay up riches for their children. Such children are seldom good for much; and when they depart this life they go vastly indebted for bread and everything else that they used here.

One of God's special commands is, "Thou shalt earn thy bread by the sweat of thy brow;" and all who fail to do this are transgressors.

Hear this, ye Latter-day Saints, and do not shield yourselves or your children from honest labor. In the language of the immortal Washington, we will say: "Agriculture is the most honorable, healthful and useful occupation for man." It is an industry of God's own appointment, and no good man should feel himself above it. The emperor of China, whose subjects know nearly as much as all the rest of the world, is required by law to plow and sow and do all manner of farm work with his own hands, at least one day in the year, as an example to his subjects.

But the Latter-day Saints have many duties; and, in the language of Franklin, we would say there are eight hours in each day for labor, eight hours for the improvement of the mind, and eight hours for sleep, rest and refreshments.

The children of the Latter-day Saints, above all others, should be examples and a light to the world; and parents should, through keeping the Word of Wisdom and observing the laws of health and life, bequeath to their offspring healthy and vigorous constitutions, that they may not fall victims to diphtheria and other dreadful plagues that are to waste away the inhabitants of the earth in the last days.

I often wish I could impress upon the minds of the Saints the importance of the Word of Wisdom, and the terrible tax they impose upon themselves in violating it. All other taxes are trifling compared to it. Hundreds of thousands, yes, well on towards a million of dollars, do the Saints in Utah pay out annually, and that in cash, for articles with which to violate the Word of Wisdom, which the Lord gave us, nearly forty years ago, for the temporal salvation of all that can be called Saints.

Think of it, ye Saints, and see where you are drifting. It is not a matter of dollars alone. The Lord has said that those who observe the Word of Wisdom shall have health and strength, and great treasures of wisdom; and that they shall run and not be weary, and walk and not faint.

As the rose-tree is composed of sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.

## TEMPLES.

BY DANIEL TYLER.

(Continued.)

I HAVE already stated that heathen nations built many temples. My young readers will doubtless think it strange when I tell them that the descendants of Ham, the second son of Noah, built a great city, and in that city commenced to build a tower to get to heaven. After they had laid up the walls to an immense height the Lord confounded their language, so that they could not understand each other. So they left off building, and scattered all over the world. Those who spoke one language located in one part and those of another tongue or speech in another. This much of the

wards these same wicked Chaldeans built many more temples. Of them, history says: "The temples were usually pyramidal in shape, and were built in successive steps or stages to a considerable height. They were placed so as to face the cardinal points of the compass." That means they faced east, west, north and south. Up to this time, and for some centuries after, we have no account of a temple being built that the Lord would accept; yet it is reasonable to suppose that the tradition of temple building had been handed down from Adam to Noah, and from Noah to his descendants, as apostates have always imitated the worship of the true God. We might trace this subject through the descendants of Japheth and find them dabbling in the same things; then to Solomon, a descendant of Shem, who built an *acceptable* house to the Lord. The Lord gave Solomon a most signal proof of His



FIRE FROM HEAVEN CONSUMING THE SACRIFICE IN SOLOMON'S TEMPLE.

history you have often read; but the strangest part remains to be told. The name of the presumptuous leader in building this tower was Nimrod, and the name of the people which he led is called the Chaldean, and their city, Babylon. They are supposed to have been mixed with the seed of Cain, through their ancestor, Ham's wife. Well, now, this same daring Nimrod, who thought to get to heaven, as the Bible tells us (while some historians say he only meant to get a building so high that no flood or general deluge could overflow it) was no sooner defeated in this plan of getting to heaven, or above the level of the sea, as history has it, than he converted this same tower into a temple. Of course, the Lord had no use for him as a servant, nor would He accept his offering any more than He would that of his wicked ancestor, Cain. After

acceptance, by sending fire down from heaven to consume the sacrifice which he prepared; and the glory of the Lord, filled the house to such a degree that the priests could not enter it.

The Chinese, are supposed by some writers to have sprung from the seed of Noah, through a direct line, independent of Shem, Ham or Japheth. In their sacred edifices they have their idol gods, perhaps to remind the learned of the fact that the true God would some day appear in His holy temple, "to purify the sons of Levi," while the ignorant were led to believe that they were real gods. It was said some time before the Christian era, "The Lord whom ye seek will suddenly come to his temple," etc.

Volumes might be written on the temples of the old world; but the foregoing is sufficient to show strong reasons for the

presumption that all of those structures were relics of the true priesthood.

By reading the Book of Mormon you will learn that Nephi, the son of Nephi, and grandson of Lehi, who left Jerusalem about six hundred years before the Christian era, built a temple to the Lord, on this continent, after the pattern of Solomon's temple. After this, the apostates built many temples, following in the wake, as did the eastern apostates, as already intimated. The remains of some of those apostate temples still exist, and even some of their idols are yet visible.

Some of our enemies brand us with being heathens, because, they say, like them, we build temples in which to receive the sacred oracles of heaven. But because they build temples is no more reason why we should not build them than that we should not pray because they pray. They worship they know not what; but we know whom we worship, and how and where to worship in the most acceptable manner. The difference between the worship of the Saints and that of the heathens in the temples is this: In the former, God speaks through His priesthood to the people; whereas, in the heathen temples the priesthood speaks through the gods. In the real priesthood, God is the motive power; but among the heathens the priesthood is the mover. Some of those men-made gods are so constructed that the priests can get inside of them and make the ignorant believe they hear the voice of the god speaking to them, when it is only a wicked, lying priest, speaking through the idol made by men.

I think my young readers can see the difference between heathen temples, made to worship idols in, and those made for the worship of the living and true God.

In my next I will speak mainly and perhaps altogether of those built under the sanction and command of the true and living God.

(To be Continued.)

### MODES OF COURTSIIP.

TAKING it for granted that the declaration of the sentiment of love is a privilege of the men, founded on nature and sanctioned by custom, the various modes of making that declaration by them, and of accepting or refusing it by the women, were we able to give a perfect account of it, would make one of the most curious and entertaining parts of human history, and equally furnish matter of speculation for the fine lady and the philosopher. We can, however, exhibit but little of this entertainment while we treat of the ancient inhabitants of the East, who, strangers to sentiment and delicacy of feeling, bought a bride with the same dispassionate coolness and deliberation as they would have done an ox or an ass; and even in the review of other nations, historical information does not enable us to make it so complete as we would wish.

It is taken, as a general rule, that the declaration of love was the peculiar privilege of the men; but, as all general rules are liable to some exceptions, there are, also, a few to this. An Israelitish widow had, by law, a power of claiming in marriage the brother of her deceased husband; in which case, as the privilege of the male was transferred to the female, that of the female was likewise transferred to the male. He had the power of refusing; the refusal, however, was attended with some mortifying circumstances; the woman whom he had thus slighted was to come unto him in the presence of the elders of the city, and loose the shoe from his foot and spit in his face.

To man, by nature bold and invested with unlimited power of asking, a refusal was of little consequence; but to woman,

more timid and modest, and whose power of asking was limited to the brethren of her deceased Husband, it was not only an affront, but a real injury, as every one would conclude that the refusal arose from some well grounded cause and would despise the woman, so that she could have but little chance of a future husband; hence, perhaps, it was thought necessary to fix some public stigma upon the dastard who was so ungallant as not to comply with the addresses of a woman.

A custom somewhat similar to this remains at present among the Hurons and Iroquois. When a wife dies the husband is obliged to marry the sister, or, in her stead, the woman whom the family of the deceased wife shall choose, for him. A widow is also obliged to marry one of the brothers of the deceased husband, if he has died without children, and she is still of an age to have any. Exactly the same thing takes place in the Caroline Islands; and there, as among the Hurons, the woman may demand such brother to marry her, though we are not informed whether they ever exert that power.

In the Isthmus of Darien, we are told, the right of asking is promiscuously exerted by both sexes, who, when they feel the passion of love, declare it without the least embarrassment; and in the Ukraine the same thing is said to be carried still farther, and the women more generally court than the men. When a young woman falls in love with a man, she is not in the least ashamed to go to the father's house and reveal her passion in a most pathetic manner, and to promise submissive obedience if he will accept of her for a wife. Should the insensible man pretend any excuse, she tells him she is resolved never to go out of the house till he gives his consent; and, accordingly, taking up her lodging, remains there. If he still obstinately refuses her, his case becomes exceedingly distressing. The church is commonly on her side, and to turn her out would provoke all her kindred to revenge her honor; so that he has no method left but to betake himself to flight till she is otherwise disposed of.

As the two sexes in Greece had but little intercourse with each other, and the lover was seldom favored with an opportunity of telling his passion to his mistress, he used to discover it by inscribing her name on the walls of his house, on the bark of the trees of a public walk, or the leaves of his book; it was customary for him also to deck the door of the house where his fair one lived with flowers and garlands; to make libations of wine before it in the manner that was practiced at the temple of Cupid.

Such were the common methods of discovering the passion of love; the methods of prosecuting it were still more extraordinary, and less reconcilable to civilization and good principles. When a love affair did not prosper in the hands of a Greek, he did not endeavor to become more engaging in his manner and person; he did not lavish his fortune in presents, or become more obliging and assiduous in his addresses, but immediately had recourse to incantations and philtres, in composing and dispensing which the women of Thessaly were reckoned the most famous, and drove a traffic in them of no inconsiderable advantage. These potions were given by the women to the men, as well as by the men to women, and were generally so violent in their operations as, for some time, to deprive the person who took them of sense, and not uncommonly of life.

DISCONTENT is like ink poured into water, which fills the whole fountain full of blackness. It casts a cloud over the mind, and renders it more occupied about the evil which disquiets it, than about the means of removing it.

## SCIENTIFIC DIALOGUE.

BY J. L. BARFOOT.

## BETWEEN PRECEPTOR AND PUPIL.

**P**RECEPTOR.—In former conversations I have described the recording instrument for transmitting messages, invented by Professor Morse, and improved successively by others. There is, however, a totally different method of signaling by means of what is called the needle instrument. This instrument flashes the intelligence as fast as it can be read off by the eye, following the motion of the needle as it points to the characters; but it makes no record of the messages. The clerk writes it down letter by letter as it is signaled.

I drew your attention to the dial used in this system in a former conversation. We have a diagram of it here which will enable you the better to understand it. To explain the action of the mechanism behind the dial we must refer to a phenomenon in electricity which we have not hitherto mentioned. If a magnetic needle (as used for the mariner's compass) be freely suspended in a direction parallel to the wire through which an electric current is directed, the needle will place itself at right angles to the wire. You must be contented now with a bare statement of this fact: it is sufficient to enable you to draw the inference that just as an electric magnet can

be made to attract its keeper by means of a current of electricity, and thus set other parts of the apparatus to which it belongs in motion, so a needle can be made to move in certain directions at the pleasure of the operator. This motion of the magnetic needle (which is concealed in the box behind the dial) is transferred mechanically to the needle on the outside, the quick movements of

which look almost like intelligence. All the rest is only a matter of arrangement and manipulation. If the handle, *b* (Fig. 1), be moved to the right, the current of electricity moves the needle to the right, once, twice, or thrice as may be required to make the signs corresponding to the letters of the alphabet, and the same as regards the movement to the left. To explain this, a little attention will be required to another diagram which we have here (Fig. 2). You must imagine yourself to be standing so as to face the back of the dial. The boss, *A*, represents the end of the spindle worked by the handle in front of the instrument. When at rest, the position occupied by the rod, *c b*, is that of the dotted lines, *g h*, but the handle having been moved to the right the cross piece at the end of *c b* touches the spring *p d* at *d*, while the other extremity touches the spring *E e* at *e*. Now, as the wires *F f* connect *c b* with the battery *u*, and as the wires *i i* are connected with the galvanometer,\* *c K* (in which the magnetic needle itself works), it is evident that by moving *c b* into the position represented, the disjointed parts have been brought into contact, and the electric circuit is completed. The same result would have taken place if the handle in front of the instrument had been turned to the right, except that the current would have been reversed.

\* A galvanometer is an instrument composed of a magnetic needle surrounded by a coil of wire, through which the electric current is passed. The length of wire coiled up increases (within certain limits) the sensitiveness of the needle.

**PUPIL.**—Please explain to me how it is that signals may be transmitted by this system between places that are distant from each other.

**PRECEPTOR.**—The current of electricity derived from chemical action in the battery passes into the wire *F*, and thence to the distant station by way of *w* through the earth, where it deflects the needle. From the distant station it returns in the course marked by the arrow and passes through the wire *i* into the galvanometer coil *c*, and deflecting the needle, *s N*, returns to the battery through the coil *K* and the wire *i*. All this, though it takes long to describe, is effected instantaneously. The direction of the current is reversed according as contact is made at *d* on line *f*, or *c* on line *e*, and the motion of the needle of course responds to it. For example, to telegraph the word *CAN*, the movements must be four to the left, two to the left, and two to the right, as shown by the signs on the dial. If the needle be moved thus in one station and the other end of the conducting wire be in another distant station, the needle at that end also moves in the same way.

**PUPIL.**—Is it known at what rate the electric current travels?

**PRECEPTOR.**—From observations made with the Atlantic cable, it has been proved that electricity moves with a velocity of 6,020 miles per second, and on land lines much more rapidly; the average of several experiments gave 16,000 miles per second. Twenty-five words a minute may be sent by an expert operator by the ordinary Morse apparatus. But much improvement is being made in sending messages. In 1867 a message of 48 words was

sent from London, the capital of Great Britain, to Washington, D. C. in nine and a half minutes. A reply of 60 words was sent in twenty minutes. But at that time telegraphy was considered in its infancy.

**A TOAD-EATING FLY.**—Nature, among those occasional odd freaks wherein she seems to overturn her own laws, often reverses in the strangest manner the conditions of destroyer and prey. Toads, it is well known, live on insects, and for this reason are valuable aids to farmers in protecting their crops. Lately there has been discovered an insect that lives on toads, and which afflicts those reptiles in a way that suggests the concentrated revenge of the whole insect class. It deposits its eggs upon the eyes of the toads; and the *larva*, in the form of minute white worms, devour, not only those organs, but the nose and jaws of the unfortunate batrachian. Curiously enough, the toads do not seem to suffer, but continue their habits apparently undisturbed. The name *luciliabutonivora* has been given to the fly.

## Biography.

### JOSEPH SMITH THE PROPHET.

(Continued.)

PREDICTIONS such as Joseph made, and which we have published in previous numbers, respecting the Saints removing to the Rocky Mountains, could not be uttered without causing him to reflect upon and endeavor to prepare for the future. At councils which were held by himself and the leading Elders the subject of removing to the far distant West was frequently discussed. At that time all this country was known as Upper California, and belonged to Mexico. Oregon was a part of British America. The United States held no jurisdiction over these regions. But Joseph was desirous that they should. He could readily foresee the advantages which the Saints would derive from living under a republican government; besides he felt that these lands properly belonged to this Republic. It was with this feeling that he addressed a memorial to the Senate and House of Representatives at Washington, asking them to pass an ordinance which he sent with the memorial, and which he entitled: "An Ordinance for the protection of the citizens of the United States emigrating to the adjoining Territories, and for the extension of the principles of universal liberty." Of course his own views connected with the removal of the Saints to the West were not mentioned. There was no necessity for him to make them public. There was too much jealousy already entertained by many persons against him and the Saints. Joseph's enemies tried to make the world believe that he was a very ambitious man, and that he was desirous of leaguing with the Indians and establishing an independent government. Had they known that he thought of going into the Rocky Mountains, they would have said that he thought of moving there with the intention of carrying out the design of which they accused him.

The preamble of this ordinance read as follows:

"Whereas, many of the citizens of these United States have migrated and are migrating to Texas, Oregon and other lands contiguous to this nation; and, whereas, Texas has declared herself free and independent, without necessary power to protect her rights and liberties; and, whereas, Oregon is without any organized government, and those who emigrate thither are exposed to foreign invasion and domestic feuds; and, whereas, the Oregon, by geographical location and discovery, more rightfully belongs to these United States than to any other general government; and, whereas, it is necessary that the emigrants of that newly settling territory should receive protection; and, whereas, the Texan government has petitioned the United States to be received into our Union, but yet retains her national existence; and, whereas, the United States remembers, with gratitude the seasonable support received in a like situation from a La Fayette; and, whereas, the United States desires to see the principles of her free institutions extended to all men, especially where it can be done without the loss of blood and treasure to the nation; and, whereas, there is an almost boundless extent of territory on the west and south of these United States, where exists little or no organization of protective government; and, whereas, the lands thus unknown, unowned, or unoccupied, are among some of the richest and most fertile of the continent; and, whereas, many of the inhabitants of the Union would gladly embrace the opportunity of extending their researches and acquirements as soon as they can receive protection in their enterprise, thereby adding strength, durability

and wealth to the nation; and, whereas, the red man, the robber and the desperado have frequently interrupted such research and acquisition without justifiable cause; and, whereas, Joseph Smith has offered and does hereby offer these United States, to show his loyalty to our Confederate Union and the Constitution of our Republic; to prevent quarrel and bloodshed on our frontiers; to extend the arm of deliverance to Texas; to protect the inhabitants of Oregon from foreign aggression and domestic broils; to prevent the crowned nations from encircling us as a nation on our western and southern borders, and save the eagle's talon from the lion's paw; to still the tongue of slander, and show the world that a Republic can be, and not be *ungrateful*; to open the vast regions of the unpeopled west and south to our enlightened and enterprising yeomanry; to protect them in their researches; to secure them in their locations and thus strengthen the government and enlarge her borders; to extend her influence; to inspire the nations with the spirit of freedom and win them to her standard; to promote intelligence; to cultivate and establish peace among all with whom we may have intercourse as neighbors; to settle all existing difficulties among those not organized into an acknowledged government bordering upon the United States and Territories; to save the national revenue in the nation's coffers; to supersede the necessity of a standing army on our western and southern frontiers; to create and maintain the principles of peace, and suppress mobs, insurrections, and oppression in Oregon and all lands bordering upon the United States and not incorporated into any acknowledged national government; to explore the unexplored regions of our continent; to open new fields for enterprise to our citizens and protect them therein; to search out the antiquities of the land, and thereby promote the arts, and sciences, and general information; to amalgamate the feelings of all with whom he may have intercourse on the principles of equity, liberty, justice, humanity, and benevolence; to break down tyranny and oppression, and exalt the standard of universal peace; provided he shall be protected in those rights and privileges which constitutionally belong to every citizen of this Republic; therefore, that the said memorialist may have the privilege, and that no citizen of the United States shall obstruct, or attempt to obstruct or hinder, so good, so great, so noble an enterprise, to carry out those plans and principles as set forth in this preamble, and be shielded from every opposition by evil and designing men."

Following the preamble were five sections, the first of which empowered Joseph to raise a company of one hundred thousand volunteers in the United States and Territories, at such times and places, and in such numbers, as he should find necessary and convenient for the purposes set forth in the preamble. In another section he was constituted a member of the army of these United States, and authorized to act as such in the United States and Territories, and on all lands bordering upon them, provided they were not within the acknowledged jurisdiction of any acknowledged national government. Another section ordained that he should not disturb the peace of any nation or government acknowledged as such, break the faith of treaties between the United States and another nation, or violate any known law of nations, thereby endangering the peace of the United States.

The petition was dated March 26th, 1844. Joseph also prepared a memorial to his Excellency John Tyler, the President of the United States, embodying the same sentiments as were contained in the petition, to be used if the other should fail.

HOPE writes the poetry of the joy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetness at the brim—the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips. — Emerson.

## HAIL! SWEET, ROSY SUMMER MORN!

COMPOSED BY E. S.

*Allegro.*

SOPRANO.

ALTO.

TENOR.

BASS.

*Dolce. p*

*Andante.*      *cres.*      *dim.*

night's dark shadows, night's dark shadows From the sun's bright presence flies, From the sun's bright presence

*Rit.*

night's dark shadows, night's dark shadows From the sun's bright presence flies, From the sun's bright presence

night's dark shadows, night's dark shadows From the sun's bright presence flies, From the sun's bright presence

night's dark shadows, night's dark shadows From the sun's bright presence flies, From the sun's bright presence

*Tempo. Soli.*      *ff. Tutti.*      *p. Dolce.*

flies. . . . .      Hail! hail! hail! all hail! Hail      sweet

flies.      Hail! hail! all hail! hail! Hail      sweet, ro - sy sum - mer

flies.      Hail! . . . . .      hail! hail! hail! All hail sweet, rosy morn, . . . . .

flies.      Hail! . . . . .      hail! hail! hail! Hail      sweet, ro - sy sum - mer

*Animato.*

summer morn, . . . . .      Sweet, ro - sy summer morn, That brings the cheerful day; With joy - ful song and

morn, Sweet, rosy summer morn, That brings again the cheerful day, With joy - ful song and

       Sweet, rosy summer morn, That brings again the cheerful day, With joy - ful song and

morn.      That brings again the cheerful day; With joy - ful song and

merry shout we greet thee, Summer morn, sweet, ro - sy summer      morn. . . . .

*Roll.*

merry shout we greet thee, Summer morn, sweet, ro - sy summer      morn, sweet summer morn.

merry shout we greet thee, Summer morn, sweet, ro - sy summer      morn, sweet summer morn.

*Dim.* . . . . .

merry shout we greet thee, Summer morn, sweet, ro - sy summer      morn. . . . .